

HOLINESS TO THE LORD

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GEORGE Q. CANNON,
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SALT LAKE CITY, UTAH.

THE JUVENILE INSTRUCTOR.

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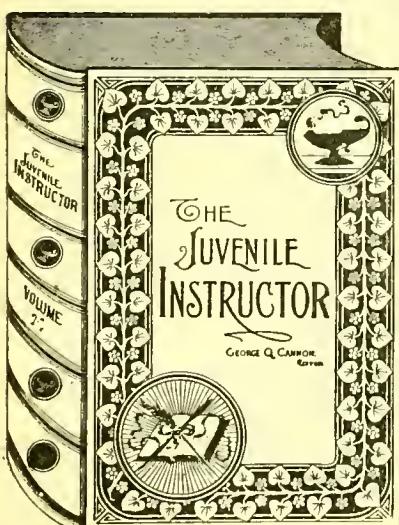
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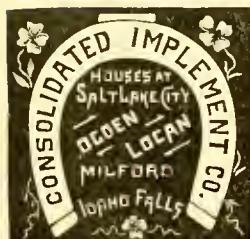
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THIS work will consist of a compilation of sayings of our Apostles, taken from the Journal of Discourses, and thoroughly indexed so as to enable one to refer to what has been said concerning all the leading subjects of interest to the Latter-day Saints.

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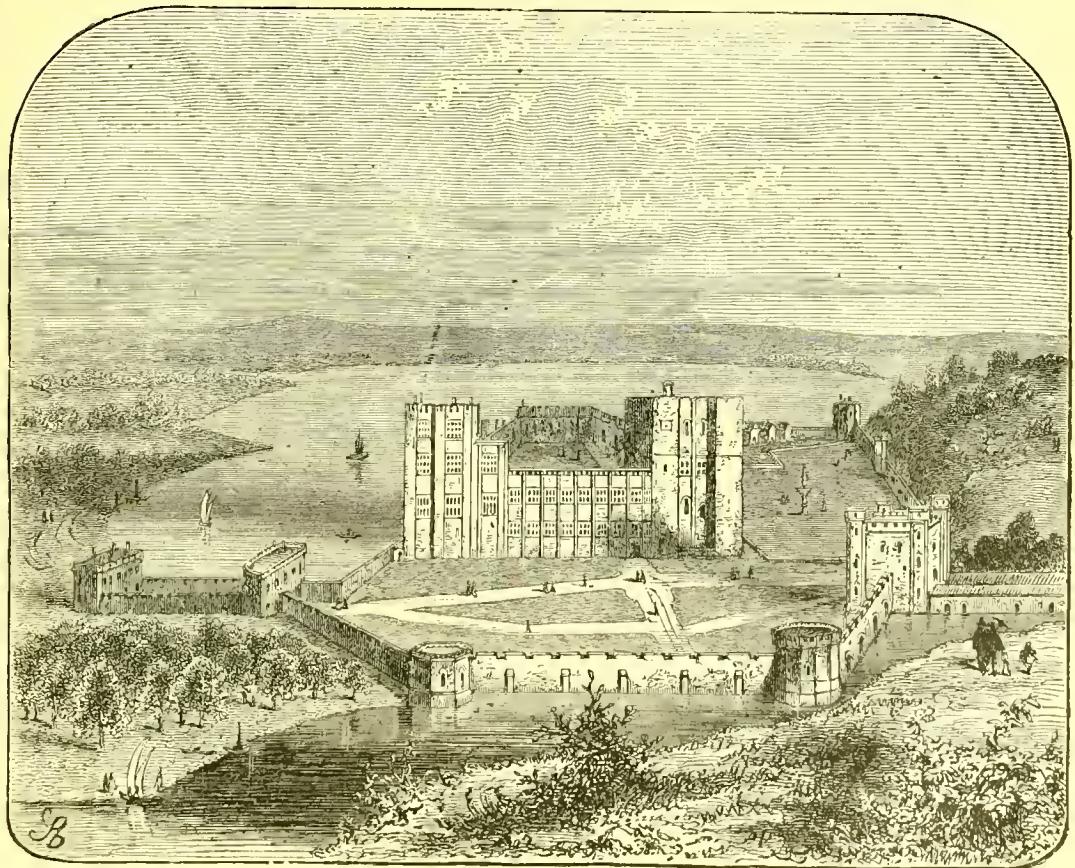
SALT LAKE CITY, JULY 1, 1891.

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NOTED ENGLISH CASTLES.

IN European countries many edifices now standing have been built centuries ago.

structures, such as castles and fortresses, are noted as the scenes of historical incidents. At the same time numerous legends and romances have been associated with them and

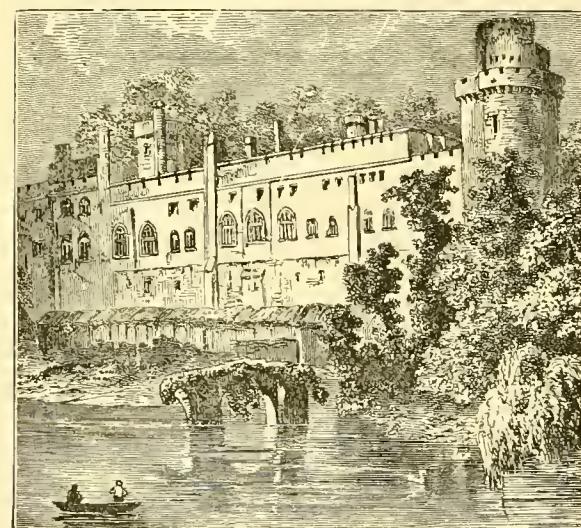


KENILWORTH CASTLE.

Some of them have stood for more than a thousand years; and several of these old interwoven in their history. Castles were built for the purpose of furnishing protection

from invading enemies. They were usually built upon a peninsula running into a lake, or near a stream of water, to afford greater safety. When situated near a stream it was the practice to dig an intrenchment around the outer wall, and in case of an attack to fill this ditch with water, and thereby prevent the attacking party from scaling the walls.

The peninsulas upon which castles were built were generally made into islands by cutting through the neck of land and then connecting with the main land by draw-bridges, which could be raised when desired so that all access to the fortification was cut off. The



WARWICK CASTLE.

entrance gates and other parts of the walls of these castles were often strengthened by towers, and guarded by servants of the nobles who occupied and controlled the strongholds.

In former times the people of England were divided into numerous bands, under the leadership of different barons, or nobles, each of whom sought to defend himself by fortifying his residence in the way just described. These nobles owned the land, and the people who tilled it were obliged to pay them rent; and one of their duties was to guard the castle of their lord.

In different parts of England as well as

other European countries there are ruins of many castles scattered along river banks and near lakes. Some of these are crumbled and decayed while others are still preserved and are in a fair condition, considering their age.

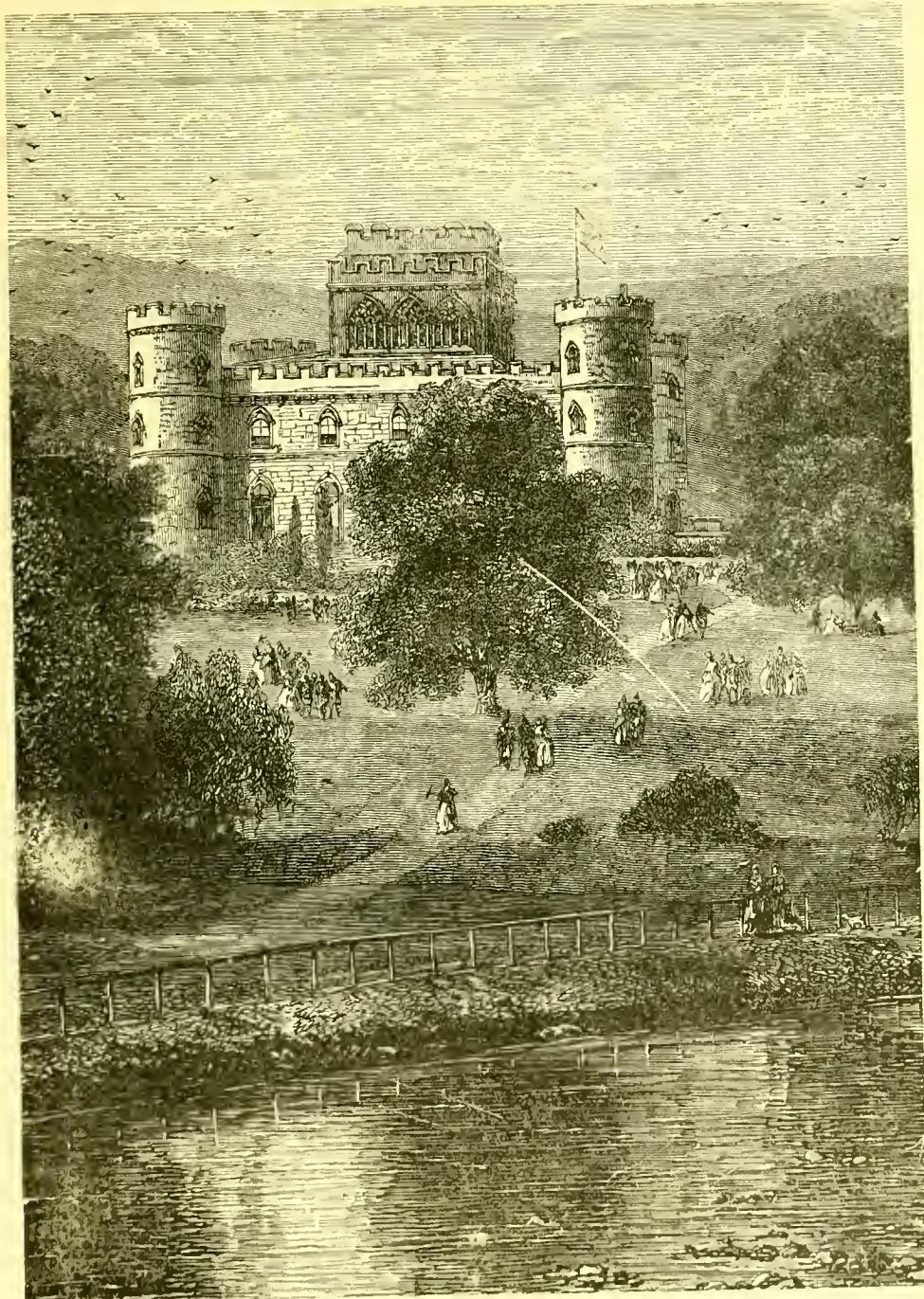
Kenilworth Castle, in the county of Warwick, is one which has become famous through its historical interest, and is often visited by tourists from all parts of the country. Considerable of its remains are well preserved, and at present it is in the possession of the Earl of Clarendon. Queen Elizabeth in her reign presented it to Robert Dudley, the Earl of Leicester. This nobleman, at one time entertained the queen at his castle for seventeen days at a cost of one thousand pounds per day.

Warwick Castle, situated on the river Avon, is another old fortification. Part of this structure was built in the year 1594, and other parts were built at an earlier date. It is claimed that the daughter of Alfred the Great first built it in the year 913. It is remarkable for its elegant interior, and it contains valuable pictures and specimens of curious armor, such as was used in the middle ages.

For many generations Windsor Castle has been the residence of the English monarchs, and is used as such at the present time, being the home of Queen Victoria. It is situated in the town of Windsor, on the bank of the

Thames, twenty-three miles south-west of London. Surrounding the castle is a park and forest thirteen thousand acres in extent.

When the first castle was built upon the site of the present one is not known; but it is supposed that William the Conqueror was the first one to fortify the place in a substantial manner by erecting walls of masonry. What was previously constructed is believed to have been of wood. At later periods the castle has been added to and repaired by those who have occupied it. In the adjoining park are some trees made memorable in history. These are Elizabeth's Oak, Shakespeare's Oak



WINDSOR CASTLE.

Queen Anne's Ride of Elms, three miles long, and others. The oldest planted timber in England is said to be in this park; and

some of the oak trees found here are over one thousand years old.

Many books have been written containing

the histories and legends connected with these and other castles. Some of these are quite entertaining, but of no particular importance.

P.

FROM UNDER THE CURSE.

IN the outer court of the king's palace, where the palm-tree and the creeping vines cast a cooling shade, sat a woman busy with an embroidered mantle. A few yards away on the green turf reclined a dark-skinned warrior. Near by him lay his battle-ax, and as the warrior cut off the nodding head of a flower with his sharp sword, he remarked to the woman:

"So, thy greatest desire is to become white like unto the Nephites. Bah, my sister, that there is no more pride for thine own race in thee!"

"Nay," answered the woman, "our outward appearance is naught if we are but pure and white within. It is that which I desire—to become white within, even like unto that nut on yonder tree, though its skin is as dark as thine or mine. To cleanse the dark stain of sin from that soul about which our father taught us."

"I understood his talk no more than I understand thine. He was a dreamer; methinks thou art the same."

"Nevertheless, thou canst not reason with me. Thou knowest that, Lemiah. I know of a surely of what I speak, that there is a God in heaven."

"Thou meanest the Great Spirit."

"Thou callest Him that, but thy understanding is at fault regarding Him. I verily believe our brethren, the Nephites, serve and worship Him."

"The Nephites! the Nephites! Sons of liars and robbers. My good sword shall soon drink their blood!"

The warrior arose and clinched his sword emphatically. The woman calmly adjusted her work, jingling the metal ornaments of the garment, and went on with her speech:

"Is it not reason to think so? Our fathers were of the same family. Why are we dark-skinned and they fair? Answer me that."

"I know not—neither do I care." He picked up his ax and fastened it in his belt. The woman ceased her work and looked at her brother.

"When goest thou?" she asked.

"I know not. Perhaps in a few days. When our spies return I will tell thee."

"A sister's pleadings are of no avail. Thou wilt stain thy soul a deeper hue, oh, my brother!"

"Spare thy words, Abish. For the present farewell." He strode leisurely out of the court into the streets of the city.

It was mid-afternoon. The tropical sun had driven the people into cool places, beneath the shade of roof and palm. The city was quiet. In the outer court of the king's palace sat a servant to the queen. Her work lay on the grass neglected. Her head, with its abundance of coarse, black hair, rested against the tree by which she sat. The woman's features were quite regular although her skin was dark, nearly a deep brown color. Bracelets of gold encircled the bare arms and ornaments of the same material shone in her hair and around her neck. She was a Lamanite—a servant in the household of King Lamoni.

A far off shout awakens the woman from her reverie. Then, as she listens, she hears the sound of voices coming from the city's streets, and she walks to the entrance of the yard. She sees a crowd of people coming towards the palace gates, shouting and gesticulating as they come. At the head of the throng ride two horsemen, fully armed, their spears shining in the sun. Between them walks a man. His arms are bound and his step is slow and weary. His mantle is torn and the gray dust of the highway covers him.

"A Nephite! a Nephite!" comes in fierce shouts from the rabble which follow closely the three.

"White skinned!" "A spy, a spy!"

"Away with him," swells from the crowd, who hoot and jeer at the prisoner, and would handle him roughly, no doubt, were it not for the threatening lances of the horsemen. The procession drew near the king's palace.

The woman in the courtyard stood and gazed. "A Nephite! a Nephite!" She heard them shout, and her heart gave a quick throb at the sound of the name. Who was he? What was his errand, that he should trespass on Lamanitish territory? Was he a messenger of peace and salvation to her race? Had God sent him? And in her inmost soul the servant woman prayed for him, until a hope arose within her, which changed into a faith, trembling as yet in her bosom, as its young life struggled for existence.

The woman went back to her task. The crowd dispersed ere it reached the palace, and the weary prisoner was taken before King Lamoni, ruler over the land of Ishmael.

* * * * *

"The king is dead! The king is dead!" The news flew from lip to lip throughout the city.

It was three days after the capture of the Nephite. He had been brought before the king, and while preaching to him the king had fallen dead, being overcome by the Nephite's words, and the wild reports heard about the matter startled the city. Some said the Nephite was surely the Great Spirit, for he could not be killed, and he had slain six of the robbers who had attempted to scatter the king's flocks at the watering place. Others claimed the Nephite was sent by the Great Spirit to punish the king for his crimes. Still others believed that he was a monster, who had come to torment them. Thus they contended. But the king was dead, and his wife and children mourned over him.

Abish, the servant woman, went silently about her duties. The wild reports did not disturb her, but she pondered over what she had seen and heard, and took it all to heart. She was satisfied the Nephite was a servant of the true God, sent to them with power to teach and perform mighty deeds. Had he

not already shown forth his power? The king had fallen before his word. Her heart was full of joy at the thought that she would not be alone among her race very much longer.

The king had lain in his silent sleep for two days, when Abish proceeded to her mistress, the queen. On her way she encountered her brother, the warrior, who was searching for her.

"I come to say farewell, sister," he said. "We begin our journey this night. The king is dead. He cannot hinder us from going. A cursed Nephite hath done a good deed for once."

"Lemiah," spoke the woman, "stay with us this night and on the morrow thou shalt see something that will prove to thee that the Nephite is sent of God. Brother, I beseech thee take heed to my words. Mighty deeds are soon to come to pass amongst us. I feel it, I know it by the gift of God. Do not leave us now." The woman clasped the warrior about the neck and her head fell upon his shoulder. There she wept and pleaded. The warrior gently loosed the dusky fingers, and held her in his arms.

"Abish," he rejoined, "this once I would humor thee; but I cannot. I am bound by my oath to go. An expedition is planned against the Nephites and I am a leader among my brethren. We start this night. That Great Spirit whom thou dost trust will care for thee and protect thee. This much I believe. Lo, farewell, I must go—farewell."

He was gone; and Abish, drying her tears, proceeded into the palace to the queen. King Lamoni lay on his couch, motionless as death. Silence reigned in the king's abode, and servants hurried to and fro with stealthy tread, seemingly, for fear they might awaken their royal master. The queen and her children were mourning their loss. The blossom-scented breeze came through large openings into the rooms, stirring the hangings of purple and faintly jingling their golden ornaments.

At Abish's entrance the queen beckoned to

her and she came and stood before her mistress.

"Abish, what dost thou think of the Nephite? Shall I send for him? Thou art a woman of judgment. Some say the king is dead; others say he is not. Dost thou believe this Nephite can help us?"

"I believe he is a great prophet, and will help thee, if thou wilt send for him," was the answer.

"Go, then, and bring him here."

In a few minutes the Nephite appeared. He was a man of large stature, with a pleasant expression on his light, clear face, which appeared in striking contrast from the dark, coarse features of those around him. His dress, also, was somewhat different from that of the Lamanites.

Approaching the queen, he inquired what was her desire. The queen arose and addressed him:

"The servants of my husband have made it known unto me, that thou art a prophet of a holy God, and that thou hast power to do mighty works in His name; therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is dead, and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink."

"Where is the king?" asked the Nephite.

The queen led him through a large open doorway into another chamber, where the king lay upon his bed. The Nephite approached the bedside and gazed in silence upon the motionless form; then turning to the queen, he said: "He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore, bury him not."

The speaker looked at the queen, who answered nothing.

"Believest thou this?" he said.

"I have had no witness save thy word and the words of our servants," she replied. "Nevertheless I believe that it shall be according as thou hast said."

"Blessed art thou because of thy exceeding great faith;" rejoined he, fervently. "I say unto thee, woman, there has not been such great faith among all the people of the Nephites."

Then they parted.

The next day the queen, her children and her servants were still watching at the bedside of the stricken king. Expectancy was written on every face, save, perhaps, it were the calm features of the Nephite, who also was there. Abish hovered near her mistress; and among all that company none was more intent than she to see the Nephite's prediction fulfilled.

The hour had come. All eyes were turned towards the king. Every lip was stilled by a strange, sweet power. Silence reigned.

Without a tremor of his body the king opened his eyes, then sat up. He stood upon his feet, stretched out his hand, and with a voice that pierced every heart, exclaimed:

"Blessed be the name of God, and blessed art thou; for, as sure as thou livest, behold, I have seen my Redeemer; and He shall come forth, and be born of a woman, and He shall redeem all mankind who believe on His name!"

He stopped, seeming too full for utterance; then, being overcome again by the power of God, he sank to the floor. The queen, overcome by the same power, fell beside him. The Nephite, amid the awe-stricken servants, bent his knees in prayer, and lifted his heart to God in thankfulness for his manifestations; and as he prayed he seemed to be consumed with joy, for he, too, at last, sank beside the king and queen. One by one the servants, calling on the name of God in mighty supplication, dropped beside them, until all had fallen, save one—Abish. Abish stood erect, alone. She gazed on the prostrated forms of masters and servants, all seemed to be peacefully sleeping, with souls enwrapped in pleasant dreams. The desire of her heart was being granted. The power of that true God, on which she had so long believed, was now being made manifest to her, and in behalf of her race. Her joy was full. Oh, that she could

impart of it to her people! Would they not believe if they were shown this great example of God's power? Surely they could not help it.

[TO BE CONCLUDED.]

WORK FOR GIRLS.

Dressmaking.

THERE are quite a number of young women in every town who make it a practice to go out by the day to sew. Some are what are called "dressmakers," and some only pretend to do plain sewing. The wages of such girls range from fifty cents a day in the country places to a dollar and a half in the city.

Now, there is always a chance for the skilled workwoman to earn good wages and to have plenty of work. So, the very first advice I must tender on this subject, is for the girl who designs to spend part of her time in this sort of labor to take a thorough course under as competent a guide as possible. All the hints and suggestions which were given in the last paper will prove useful to those who are intending to "go out" to sew instead of taking work home.

Now, there is one point which bears directly on this subject, and that is in relation to the cutting, fitting and general style of the garments made; and every one who can should make the matter a special study. It is not enough that a girl can make a bodice set smoothly and arrange the trimming on the skirt with much taste and skill; but she should use all her influence that the style chosen by her patron shall be one which can be made up into healthful garments, and still modest and suitable.

All experienced dressmakers will know what I am talking about, for their hands are too often employed on dresses and garments for people which are as unsightly and unsatisfactory to the maker of the garment as they are painful to the eyes of all beholders. For

instance, a thin, tall woman sees a long, gracefully draped polonaise on a stout and comfortable looking matron, she admires the flow and sweep of the wisely planned garment, and straightway goes to her dressmaker and orders a dress exactly like the stout woman's.

On the other hand, a stout woman admires the soft, full plaiting and half long bodice of her thin neighbor, and insists on having a dress made after the same style, regardless of the expostulations of the dressmakers, and, behold, she emerges from the shop looking like a cheese tub. How many such blunders are made, no one but the dressmakers, and, perchance, a few keen observers ever can tell.

Therefore, you who design dresses, I abjure you to make the various styles of women, their characteristics, and their good and bad points a deep study. You may think this of small moment; but it is not.

It is the part of an artist to carefully design and work out the costume of a lady, and it is no more beneath you nor me to study about such things than it is beneath us to plan and arrange a graceful and pleasing lawn and flower garden.

It is the duty of all women and all men, too, to take some thought as to their personal appearance. Please do not take my words to mean more than I design they shall, for there is great necessity for us to exercise our judgment in all matters, and especially shall we think well about those things which form so large a part of our daily lives as the clothing of our bodies.

Let the woman who makes it her business to cut and fashion the garments of her sisters realize that it is more particularly her duty to carefully study the laws of form, color and the general principles that underlie her business. Then she will be able to exercise a great deal of influence among all her associates, and she can well become in time a real public benefactor.

Above all things, she should learn well the one fact, that it is more than an artistic duty

to gently insist and use her influence to persuade her patrons to choose simple and chaste designs. No Saint can afford to wear, or to allow her daughters to wear the extremes of fashionable clothing.

There is still another point connected with the dressmaker which I wish to refer to, and that is the wearing of that portion of apparel call the corset. I think the time will come when women will be sensible enough to select for permanent styles such clothing as will gracefully outline the figure, without making the upper part of the body such a noticeable feature of all clothing. While men who have strong, sturdy forms are allowed by fashion to wear sensible, loose clothing, the poor woman, if she has any regard for the demands of fashion, must needs compress and confine her body in an unreasonable way. Therefore to you, the woman who takes up dressmaking for a living, I appeal to make a careful and wise study of these things, and see if we, as the women of this enlightened gospel, cannot gradually institute a reform in these matters.

A young girl recently said to me, "Why Mrs. Howe, you do not need to urge me to take off my corsets, for I never wear them in the house; but I am obliged to put them on to go into the street, for every one else wears them, and I don't care to be singled out for ridicule by all my companions. I wish," she added, "with all my heart that we could make it fashionable to wear tea gowns all the time, and arrange a street dress on the same comfortable lines. But I am not a reformer, and until a whole lot of the girls will agree to adopt some such plan I shall wear just the same clothing as they do."

Thus you see, we are all standing by waiting for some one to move out in this direction, and I for one will hail the woman who takes up this mission among us of reforming and still beautifying our clothing as a divinely commissioned Saint. God grant she may not be long in coming forward.

To close, I advise any one who goes out sewing by the day, to arrange with her employer to go a half hour earlier or to remain

at night an hour longer, and then to insist on taking one good hour's intermission at noon. One half hour to eat her dinner, and the other one to take a brisk walk out of doors. This is absolutely the duty of every one who attempts to sit and sew all day long. Your own body, my dear girl, is given to you to wisely care for, and you have no right to lay the foundations of serious disease in yourself by sitting a whole day and sewing without a brief rest and interval of exercise in the open air. I would say, too, to the one who engages you, don't be too hard on the girl in your employ. Don't sit by her and do all the hand work, while you compel her to keep her limbs at constant work running the heavy pedal of the machine, for, remember, she is a human being and such work will either wear out her strength, or will lay unconscious seeds of ill health and premature death in her frame.

Mary Howe.

THE STRENGTH AND COURAGE.

[CONTINUED FROM PAGE 368.]

CHARLES took a seat on the very sofa where they sat on that eventful evening with which our story begins two years before. He motioned for her to come and sit beside him, and she came, but slowly, for now she had a good look at him by daylight, he almost seemed like a stranger.

"Constance you are cold to me," he said reproachfully.

"Remember, Charles," she said laughingly, "that I have not seen you for two years, and your looks are changed so much that I shall have to get used to you again." But she permitted him to take her hand, while they talked of the trifles that are so interesting to the young, and so wearying to their elders, and, finally, drifted to the all-important subject.

"Only one year, Conny," said Charles, "and I am coming home to claim the bonniest bride in Utah. Please keep your eyes on

my face instead of the carpet, for I want you to get used to looking at me just as quick as possible," for at the mention of their marriage Constance blushed and looked down. "When I come back next Christmas, we'll be married without further delay. I am going to take up the study of the law and try to make up these three lost years."

"Three *lost* years, Charles! Why do you say that? They are not surely lost even if you never need to use your trade. I am sure that your talents fit you for a higher sphere, and am more than gratified to find that you are looking forward to further improvement; but I have read of statesmen, literary people, and those who were successful in all the higher walks of life, who were the proud possessors of a trade, who had a thorough knowledge of what we might term a staple industry, and were proud of it," said Constance.

"Oh! Conny, you are so desperately in earnest in all things except your love for me," Charles replied laughing. "If you were half as much infatuated with me as you are with 'honest toil' you would not make me sit at this end of the sofa, while you sit over there, after two years' absence. Seriously, though, Conny, it is not the loss of time of which I complain, as the loss of beautiful youth for both of us. There is no time in life when two lives blend in such splendid harmony as in early youth. Then every chord can be attuned to the most entrancing melody, and in the long march of life they progress side by side and reach together the beautiful beyond. When marriages occur later in life, when the mind is formed and, like an oak, the opinions cannot bend, there is apt to be clashing and discord, strife and heart burnings. Already I feel you growing away from me. Our lives have been divided by a cruel fate. You are surrounded by one set of circumstances and I by another, and if we are both progressing, we are progressing by diverging paths that take us from each other, and, Constance, you willed it so."

Charles folded his arms and looked moodily into the fire.

Constance was much distressed. There seemed to be much of truth in what her lover said, and she was so sensitive to blame that she could hardly endure his reproach. She had made some mental growth, however, as well as developed some powers of self-control and endurance.

"Charles," she said gently, "I think there is some truth in what you have said, but you greatly exaggerate the importance of these brief years of separation and the changes we will undergo that will take us from each other. Think how many of our acquaintances among the married have been separated for years; he to go on a mission, she to toil for the maintenance of her family, and yet they met at the end of three, five or ten years, as the case might be, and seemed to find each other more lovable. I have heard women say that the perfect bliss of that meeting, with the consciousness of God's approval, more than paid them for all the deprivations and loneliness of the long separation. No circumstances in which you and I could possibly be placed would be half as dissimilar as that. We have the same religious teaching and faith, the same goal in view, we read the same books, we exchange our inmost thoughts in frequent letters, and each of us has a right to the aid and comfort of the Holy Spirit. How can two people grow apart when they are doing absolutely right! I can readily understand if I should sit supinely down and make no effort, that you would speedily outgrow me mentally and morally. That at the end of three years you might not find me companionable, not find me capable of understanding and appreciating your endeavor and achievements; but I shall not do that, Charles, every effort of my life shall be to make me worthy of the best man that lives," and she laid her hand on his arm.

He turned impulsively and kissed her, then he stood up and looked down at her. "I don't quite understand you, Conny; but this I do know, that your love is made of colder and more calculating material than mine."

Then Constance thought of that night, a year

ago, when he did not come, and wondered if he had suffered as she did.

"I have an impression, a very deep impression, that unless you and I are married now, we never will be. Surely I have done enough to satisfy any woman who loved me. Surely I have proven my manhood and worthiness. Marry me, Constance, and go back with me and sweeten this last year with your presence. I have obeyed you and for two years stayed away, now yield to me and give me this last year. Even a criminal gets less time for good conduct. Constance, prove your love and faith by accepting what I have done and give yourself to me now, and let me take my bride back with me."

There is no denying that there was a terrible struggle in the mind of Constance Adare, between inclination and obedience. The picture was so enchanting, and her woman's heart was moved by the divine pity for another, which is at once one of woman's most blessed gifts and greatest curses, for through the tenderness of their pity has the ruin of the daughters of Eve been wrought over and over again.

She loved him, and it seemed to her when the struggle with self was over, and she gently and with tearful eyes, said, "No, Charles, I cannot disobey my father," that with her own hand she had closed the gates of paradise that had been opened for her feet to enter.

"I will go to your father and get his consent; he must and shall consent. We are no longer children, and he shall not treat us so!"

"It is useless," Constance replied sadly; "do not think any more about an immediate marriage, but let us bend every energy toward being ready when the day comes one year hence."

Charles did not reply to her remark, but releasing her and rising to his feet, he picked up his hat, and with a very cold adieu he left the room and the house before Constance had fairly realized that it was his intention to go. She went slowly and thoughtfully up to her room. She stood by the window and looked out at the fast falling flakes of feathery snow

as they silently drifted earthward. This, then, was the two hours of unalloyed bliss she had promised herself when she and Charles should meet.

Their parting two years ago had left her exhausted, discouraged and weary. They had met and it almost seemed to the heart-sick girl that the two years had been blotted out. He had asked her again to be untrue to her parents in order to prove her truth to him, had doubted the sincerity of her love, placed her on the defensive, and, finally, gone away half angry. His presence had not rested and strengthened her; it had stirred up all the muddy lees in her mind, left her weary and dissatisfied.

[TO BE CONTINUED.]

SIR MATTHEW HALE'S VOW.

IN the matter of drunkenness the former days were not "better than these." Two hundred years ago in England moralists hesitated to call drunkenness a vice, so common was it among all classes.

Gout, brought on by excessive drinking, was so prevalent in the upper classes that an English writer, speaking of the period between Charles II.'s restoration and George III.'s death, says, "An English judge without so much as a symptom of gout was so exceptional that people talked of him as an "interesting social curiosity."

It is recorded as a singular fact in Sir Matthew Hale's life that, at a time when reeling judges and drunken lawyers were common, he would not so much as drink a health. His temperance principles were suddenly but firmly formed.

When a young man, he and a friend were engaged in a student's drinking bout. The friend, overcome by the liquor, dropped senseless upon the floor.

Young Hale was horrified, for his friend apparently was dying. Falling upon his knees, he begged the Almighty to restore his friend. Vowing to live a temperate life, he asked for

strength to overcome his love for strong drinks. He rose from his knees an altered man.

In those days men who mixed with society were compelled to drink "toasts" and "healths." A full goblet of wine must be drained each time a toast was given, or the host asked his guests to drink the health of some one of the company.

Hale knew that it was trifling with God to pray, "Lead us not into temptation," and then to do that which would lead him to break his resolution. He saw that if he mingled in society and conformed to its customs, he could not keep his vow. He therefore resolved never again to drink a health.

He kept his vow, though his abstinence caused him much annoyance. In his old age he urged his grand-children to follow his example.

J. A.

THE SUCCESS OF FAILURE.

NOTHING succeeds so well as success; at least that is the common opinion. But those familiar with biographies know that not unfrequently nothing is more successful than failure. An incident in the life of Lord Tenterden, a distinguished English judge, illustrates this apparent paradox.

In 1776, Charles Abbott, a son of a barber, was a demure, prim lad, attending the King's school in Canterbury. He was quite a favorite with the clergymen of the cathedral, who were his father's customers. Through their influence the boy hoped to receive the appointment of a chorister in the cathedral choir, in which there was a vacant place. The boy who is so lucky as to receive the appointment will be well provided for, and in the course of time his salary will be seventy pounds per annum.

The lad had a thickness of voice at which the choir master shook his head, adding thereby to the father's nervousness. There was another boy trying for the place, who was said to have an exceedingly sweet-toned

voice. Each boy had his friends, and the humble homes of Canterbury were divided as to the merits of the two candidates.

On the third day Charley chanted before all the clergy of the cathedral Old Hundred. Then the other boy sang. He had sucked a new-laid egg and was sustained by self-confidence. He sang with such ease and compass as to delight the judges.

In ten minutes after the trial Charley ran into his father's shop, and, sitting down on the floor, sobed out the news of his failure.

That failure was his first step in life's success.

Fifty years later the Chief Justice of England, accompanied by a friend, attended service in the Canterbury cathedral. When the service had ended he said to his friend,

"Do you see that old man there among the choristers? In him you behold the only person I ever envied. When at school in this town we were candidates together for a chorister's place. He obtained it, and if I had gained my wish he might have been accompanying you as Chief Justice, and pointing me out as his old school-fellow, the singing man."

It was Charley Abbott, the disappointed barber's son, then Lord Tenterden, who thus recalled his early failure. It sent him back to school, and as a "poor scholar" to Oxford. He worked hard and attained unto honor.

T. F.

TRUTH.

ALMIGHTY truth, what tongue can speak
The heights and depths of thy domain?
Where shall we go thy grace to seek,
And say our seeking was in vain?

Before the great command went forth
That void and darkness should depart;
That in her orbit mother earth
Should on her glorious mission start,

Thy pillars spanned the realms of space
And arched the heavens from sphere to sphere;
Thy pinions reached the highest place,
Where Gods on thrones of light appear.

To wisdom's caverns deep and low,
Where knowledge flows from hidden springs,
Borne on by truth we yet shall go,
To taste the bliss their presence brings.

All hail to truth's eternal sway,
The hope of earth, the joy of heaven;
From unborn time to endless day
Glory to God for thee be given.

J. C.

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ELSIE'S VISION.

[CONCLUDED FROM PAGE 373.]

THERE were several other points that received from the watching spirit special notice in that week of trial and experience. Thursday brought the fast day and Relief Society meeting. That morning Eunice announced to the open-eyed family that it was fast day and that the girl had therefore prepared no breakfast. Consternation sat on every brow. Even the father looked decidedly cross and inclined to enforce a new order of things. He had not fasted for so many years that he had almost entirely lost the spirit of the beautiful ordinance. However, he saw that his own action was eagerly watched by the assembled children, and he hastily put on his hat and hurried off to his work.

The baby alone of all the family received his regular breakfast. The children were told that they had now the privilege of taking to the fast meeting the amount of food which would have served for their day's eating. The excitement of doing up in bundles the various supplies, and dividing these out to allow each child to carry one served to draw their minds from their hungry stomachs and they hurriedly prepared for the morning service. The twins were given a slice of dry bread and a drink of water, which, as they were only four years old, was accepted by the aunt and doubtless by the Lord as a fasting on their parts. The whole train then set off for the ward meeting house, and enjoyed to the full the services of the meeting.

"I like fast day," said Willie on the way

home, "it's kind o' jolly. I wonder why ma never took us to fast meeting."

The response of Eunice, uttered in a soft, forgiving tone, did not lessen the pang caused the mother-spirit by the boy's words.

"Mother was not well enough very often to get you all ready, let alone go herself."

"What made mother sick, aunty, so she couldn't go to meeting?"

"Working for you all," said the perplexed aunt. She knew her answer only held half the truth, but she could say no more.

"Well, you work for us all, and you ain't sick."

"Ah, but mamma had to bring you all into the world, and then take care of you, too."

In the afternoon, leaving Hattie at home to mind the baby, she attended the Relief Society meeting, a thing her sister had not done for years. But the anguished spirit of that watching mother now realized what she had lost by her foolish ways and habits. At the close of the meeting Eunice returned to the house refreshed and invigorated in mind and in body, a new courage in her heart to surmount the trials that had so suddenly fallen to her lot, and with a distinct increase of spiritual breadth, consequent upon hearing and thinking upon some of the glorious principles of the gospel. She had something to think of, to feed her hungry mind and to draw her thoughts to that plane of self-improvement that is so necessary to the mother or the guardian of young and growing minds.

"How on earth Elsie could get along with all her cares without taking at least once a month a spiritual breathing spell in the Relief Society is more than I can tell. I do really believe that her immuring herself in the house and thinking the same thoughts over and over again had much to do with the failure of her health and the loss of her life. Ah, me! if she had only seen things as it seems to me they are with God. My few days' experience in her family has convinced me that the views and ideas given to my mind through reflection on these subjects were those revealed from heaven to me in answer to prayer. Poor

Elsie. I wonder where she is and what she is doing now!"

These were the thoughts that passed through the mind of Eunice as she took her homeward way from meeting. The accompanying spirit of her sister was pierced with a thousand pangs of conviction and despair to realize the force and truth of Eunice's sad reflections. Oh, that she could have the years of her life to live over again! Oh, that she could speak to other foolish mothers with the flaming tongue of reproof and warning! Oh, that she had only listened to the scorned suggestions of some of her humbler and less gifted sisters, who had realized the benefits derived from attending to the duties imposed upon us spiritually.

She saw now that this was the greatest of all her sins of omission. She had willfully starved her own soul, and stood a loving yet nevertheless heavy stumbling block in the way of the spiritual progress of her own children. They had attended the improvement societies and the Sabbath schools once in a great while, and she had never sought to increase that attendance. She had indulgently left them to seek their own selfish pleasure whenever and wherever they chose to do so. She had excused their small weaknesses, and now with the eye of prophecy she saw how grave were the probabilities that without a sudden and distinct reformation these sins of indulgence would lead to the greater sins of ignorant disbelief in the principles of the gospel, followed in mature life by an almost complete severance from the Church.

She saw the real hideousness of her weak and foolish course with more anguish than she had ever dreamed it possible for a spirit to suffer. What could she do? She seemed powerless to influence one single soul of those she so fondly loved; all her cries of loving repentance uttered in the very ears of her children, passed them by as the vacant winds of heaven.

She saw, too, the future of such efforts, imperfect and dictated solely by duty as they were, as were being made to remedy her faults

by the stronger soul of her sister. She could see away into the future years, and knew that although her dear children might not have that softness of character which her love, if it had been wisely bestowed, might have given to them, nor would they be so perfectly developed in self-restraint as they would have been if reared by one having the perfect gift of good government; yet she knew they would possess a reverence for truth and principle, and the love for this gospel which the sturdy clinging to the right by her sister's course of action would give to them, and she rejoiced with a bitter pang of self-reproach that her life had been taken in time to save her dear ones from a life-failure. Seeing these things, she turned to her guardian angel, and with a gesture of despair she panted,

"Oh, let me go back to earth, with all its cares and trials! For the sake of my beloved husband, whose hands I have not upheld in his spiritual duties, and who has consequently fallen back in his duty; for the sake of my dear children, who need the wisdom of Eunice but administered by the loving hand of a patient mother; for the sake of my own soul, which is now in the torment of hell instead of the glory of heaven; and for the redemption of my abused body. Let me go back! Let me go back!"

"Do you think you can remember the lesson you have learned? To be strong where you have been weak? To be firm where you have been foolishly yielding? To practice the real law of self-sacrifice, which is, in other words, self-control, self-development?"

She sobbed in reply, "Let me try; oh, let me try!"

"Mamma, what makes you cry so?" said a little voice at her bedside. "You make me so scared."

Elsie sat up in bed and gazed about her with a dazed and puzzled air. Then she turned to the little night-robed form which stood in wondering silence at her bedside, and grasped her with a convulsive movement to her breast.

"Where is Aunt Eunice?" she asked the child.

The effects of her dream were still so strong upon her that she could scarcely realize that she was alive, in her own bedroom, and that her mission upon the earth had not been summarily cut short.

"Aunt Eunice is down home, I guess, mamma. Do you want her?"

It was many minutes, in fact the baby had awakened and fretted for his mamma's attention before Elsie could shake off wholly the feeling that she had actually passed through the above related experiences in a dream or vision. Then she jumped out of bed, and with an energy born of a firm and high resolve, she resumed the verbal prayer which she blushed now to remember had been offered so rarely in the years gone by, because either of baby's crying or her own stupidity. Then she hurried down stairs, and the squabble that ensued at the breakfast table between Hattie and the twins relative to the last piece of pie struck her so forcibly with a recollection of the events of her dream, that her firmness in taking away the disputed pie and the giving of plain bread and milk in its place was as much a surprise to the children as the actions of Aunt Eunice had been in her dream. She resolved, too, that in the future the family bread should be good, wholesome brown bread, and that not one item of all that she had learned in her "vision," as she called it, should be lost or forgotten.

She related it in detail to her husband, and although, man like, he was not as much impressed with it as she thought the occasion required, yet he admitted that many points touched upon in the dream were well for her to act upon and adopt for her future guidance.

So that afternoon when Eunice dropped in and said she was on her way to Relief Society meeting, the face of her sister took on a burning blush as she remembered it was really fast day and that not one soul in the house had even remembered the fact; while she fairly took away the breath of her sister by arising

at once and announcing her intention of accompanying her to the meeting.

Elsie did not relate the strange night experience she had undergone to her sister, perhaps a touch of natural personal pride kept her mouth sealed. But she had at least the good sense to tell her sister that she had had a dream or vision which had impressed her very vividly with the necessity of attending more closely to her Church duties. And the two sisters, for the first time in several years, found that they had views and hopes in life which were congenial and absorbingly interesting to talk about. Whatever Eunice may have thought about the sudden change in her sister's ways of thought and action, she had the tact to keep them to herself, while she really rejoiced at the happy change.

It was no easy task for our dear friend Elsie to adopt all her wise resolutions; but in leaving her to work out her salvation on the higher and broader plane which she has fairly entered upon, we will give her our hearty support in faith, and hope that her "Vision" may never be a reality to her or to any of the mothers in Israel who read this incident.

Homespun.

LESSONS FROM THE LIFE OF NEPHI.

VI.—The Liahona.

By small means the Lord can bring about great things.
—*I. Nephi 16: 29.*

WHILE Lehi and his little colony were still encamped near the river Laman, the voice of the Lord came unto him, and commanded him to resume his journey on the morrow into the wilderness.

When Lehi stepped out of his tent door the next morning, he was much surprised to behold lying upon the ground close by a round ball of curious workmanship. It appeared as though it was made of fine brass, and within it were two spindles; one of which pointed the way which Lehi and his party should travel as they journeyed through the wilderness.

This ball, or Liahona, as it is sometimes called, was the means which the Lord provided for the guidance of the people of Lehi in their journey. They were about to enter a region where there were no roads, no guide posts by the wayside, nothing to direct them as to the route they should travel. Nor does it appear that they knew where the Lord intended to take them. They were dependent on Him every hour of every day as to when they should move, when they should rest, and which way they should go. It was not deemed wise by the Lord that they should open communication with the people of the land, who were probably at enmity with the Jews, and who might seek to destroy them; so He provided this ball, or compass, which took the place of the fiery cloudy pillar that went before the Hebrews in the day when they were delivered from the bondage of the land of Egypt.

So particular was the Lord that Lehi's party should not come in contact with the people of Arabia, through which land they were about to pass, that he gave them the command that they should not cook their meat, lest the flame or smoke from their fires should draw attention towards them; but He promised that He would make their meat sweet to them that they could eat it with pleasure and satisfaction without it being cooked with fire. Probably it was dried after the manner that the people in this region often dry beef and other meats.

There was one wonderful peculiarity about the Liahona. It was this: it worked according to the faith of Lehi and his sons, and according to the heed which they gave unto it. We do not recollect in all history anything that exactly corresponds with or is precisely like this instrument. But being prepared by the Lord Himself, it perfectly answered all the purposes for which it was fashioned; and we find that not only did it point the way the party should take, but, from time to time, the word of the Lord appeared on its face. In this way it became a Urim and Thummim to them, revealing the law of heaven for their guid-

ance, admonishing them of what they should do, and rebuking them when they failed to observe the commands which were written thereon.

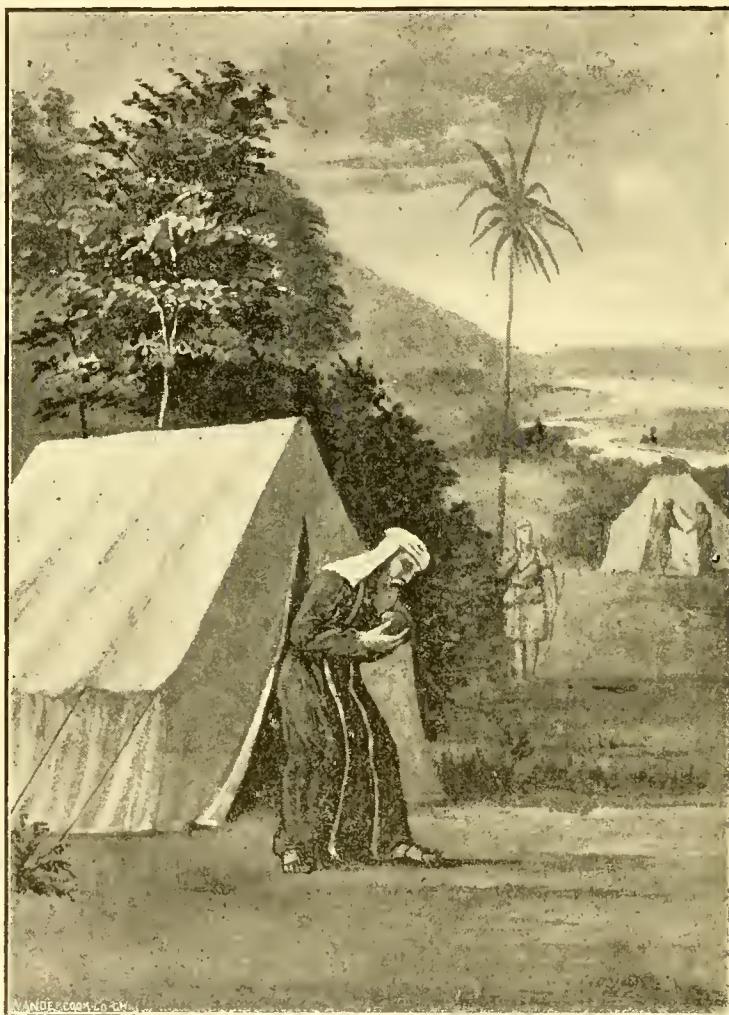
Certain people have objected to the statements made in the Book of Mormon with regard to this instrument because it is sometimes called a compass. They have charged that the Book of Mormon was false because it spoke of the mariner's compass ages before it was invented. But even if this ball was the mariner's compass—which it was not—there was nothing to prevent the Lord framing such an instrument for the use of Lehi a thousand years or any number of years before it was known to mankind. But this argument, if argument it dare be called, utterly fails, for late research has shown that the mariner's compass was known to the Chinese ages before it was used by Europeans. But the Liahona was not the mariner's compass nor anything like it. The only resemblance was that it was round, that it had a spindle, or needles in it, and that it was used for the purpose of showing people the path they should travel. Now the mariner's compass does not show the sailor the path he should take. Its needle points to the north, and this shows him the path he is taking, while the Liahona, through the powers placed in it by the Deity, showed by the movements of its spindle the direction that should be taken, whether to the north, east, south or west. Again, the mariner's compass does not act according to the faith and righteousness of the persons who handle it. It works according to the law which causes a magnetized needle to point towards the north, and can be used as well by one who has no faith whatever in God and heaven as by the most faithful of God's servants.

To be obedient to the Divine command, the company next day commenced to gather up whatsoever things they could carry into the wilderness, with the remainder of their provisions and their seeds, which being done, they again moved forward. To their next tarrying place they gave the name of Shazer,

which they reached after a journey of four days. After a short rest, during which time they slew game for food, they again took up their line of march, keeping in the most fertile parts of the wilderness, which were near the borders of the Red sea. Thus they con-

tinued journeying for some time, when by direction of the Liahona, they changed the direction of their travels, and moved almost directly east across the Arabian peninsula, until they reached the waters on its eastern coast. There they found a very fruitful land

to which they gave the name of Bountiful, because of the abundance of its natural productions. To the sea which washed its shores they gave the name of Irreantum, which, (being interpreted,) means many waters. If we understand correctly, these waters were a por-



LEHI FINDING THE LIAHONA.

tinued journeying for some time, when by direction of the Liahona, they changed the direction of their travels, and moved almost directly east across the Arabian peninsula, until they reached the waters on its eastern coast. There they found a very fruitful land

tion of the gulf of Oman, or Arabian sea. This journey thus far occupied eight years from the time they left Jerusalem.

While on this journey one incident occurred, which it may be well to refer to, as it is intimately connected with the working of the

compass. It appears that in one of their expeditions for food Nephi, who was their most expert hunter, broke his bow, which was made of fine steel. Because of this misfortune they obtained no food, and, as a result, they became very hungry. Being hungry, they grew quarrelsome and rebellious. To such an extent did this spirit prevail in the camp, that even Lehi so far forgot himself as to murmur against the providences of God. Nephi, ever faithful, alone restrained from complaining against the Lord; he exhorted his brethren, as was his custom in times of trouble and sorrow, to put away the hardness of their hearts and humble themselves before the Lord and then all would be well with them. His words had their effect. Lehi felt truly chastened, and was brought down into the depths of sorrow. When in this condition the word of the Lord came to him, and he was instructed to look upon the ball and read the things that were written thereon. The reproof that the Lord gave in what He caused to be written on the ball was such as to make Lehi tremble exceedingly, but it also brought relief to the party, as the writing instructed them where food could be obtained. Nephi, having made a bow out of a piece of wood, (the bows of his brethren being useless, having lost their springs,) went with this bow and arrow and with a sling and stones, and found the game in the place that the writing had indicated. He slew enough for food for all the company. When he returned to the tents of his people, bearing the beasts he had slain, there was great rejoicing in the hearts of all, and they humbled themselves before the Lord and gave thanks to Him.

In the great storm that occurred while the little colony was crossing the great ocean, the value of the compass becomes again apparent. No sooner did Nephi take the compass in his hand, when the ship was being tossed helplessly upon the waters, than it began to work and to point the course the ship should be steered so that it might reach the destination which the Lord designed.

When the followers of Laman and those of

Nephi divided into two peoples after the death of Lehi, amongst the sacred things which Nephi took with him to his new home were the records which were engraven on the plates of brass and also the ball, or compass, which was prepared for his father by the hand of the Lord. It appears to have remained with the other sacred things of the Nephites from that time henceforth, and with them to have been handed down from one generation to another. King Mosiah transferred them to Alma, and Alma, at his death, handed them to his son, Helaman, with strict instructions as to the care with which they should be guarded.

Our lesson teaches us that God's ways are not always man's ways, and that by simple, and sometimes apparently insignificant methods, peculiar to Himself, He brings about the most perfect results; by small means God can accomplish great ends. *George Reynolds.*

A GOOD MAN'S WISH.

I FREELY confess to you that I would rather, when I am laid down in the grave, some one in his manhood stand over me and say: "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children: "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say, I would rather that such a person should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parisian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared.

Hr: that runs fast must not run long.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, JULY 1, 1891.

EDITORIAL THOUGHTS.

The Courtesies of Home.



HE happiness of human life can be greatly increased by paying attention to those little courtesies which belong to our daily associations. It is an important lesson to teach children to observe these details, so that the observance may become habitual to them. When the habit is once acquired, it is not easily forgotten. Children should be taught to be respectful and courteous to their parents, to pay them the honor that is due to them, to listen attentively to their instructions and requests, and to always manifest a spirit of cheerful obedience. It is a most painful sight to see a child, either by word or act, treat its parents unbecomingly. No well-bred child will grumble when told by its parent to do anything, much less refuse to obey. A child who is insolent, disobedient or not respectful to his parents is not likely to come to a good end. His life is not likely to be a profitable one, either to himself or to others, unless indeed he sees the folly and wickedness of his course and repents.

But it is not only in the intercourse that children have with their parents that they should observe civility and courtesy; but it is in their association with their brothers and sisters, and, in fact, with all with whom they are brought in contact. Boys should be taught to treat their sisters with as much kindness, respect and courtesy as they do girls who are not related to them; and girls should be taught to treat their brothers with as much affability and sweetness as they do boys who are not their kindred. But how often is it the case that a boy who is all smiles and complacence with girls who are not related to him

is uncouth and snappish with his sisters. And it is frequently the case with girls that their faces will be wreathed with smiles and they will evince pleasure in meeting and conversing with boys or young men who are not related to them; but they become changed beings when alone with their brothers.

It is such boys and girls who are apt to make unmannerly, peevish and cross husbands and wives. They take liberties with those who are closely connected with them, and are guilty of rudeness to them that they would be ashamed to exhibit to those of the opposite sex with whom they are not connected.

It is not a good sign to see a man all courtesy and attention to lady friends, and impatient and hasty, not to say angry, with his wife. On the other hand, it is not a pleasing sight to see a wife look sour and out of temper with her husband, and when a gentleman friend comes into her presence, see her face change entirely and assume a sweet and smiling expression, as though it was a great delight to her to meet him. Why should not the husband and wife cultivate a little of this sweetness of disposition for each other, and endeavor to make their own lives happy by banishing from the family circle everything that would annoy or irritate, or in any manner interfere with peace and pleasure? Such a spirit and feeling can be cultivated by each exercising proper control and seeking to acquire a disposition of this character. There should be no shadow of displeasure or anger enter into the habitation of any family in Zion, and if the parents dwell together in love and affection, and exhibit that feeling in their daily association the children will partake of that influence and will grow up under it, and it will always be in their minds the proper way to live.

When young men desire to obtain the affection of young ladies, they endeavor to appear to the best advantage. They refrain from indulging in any remarks or conduct that would be offensive to the ones they desire to please. Lovers observe all those little courtesies which are so acceptable to women generally; and if

at any time they fail, they are prompt to make apology, so as to remove any unpleasant impression which their neglect may have made.

On the part of girls, too, the same conduct towards young men whom they wish to please is apparent. A young lady, if she expects a visit from a young gentleman whose good will she desires to obtain, is very particular about her appearance, and whatever her defects of temper may be she is careful to conceal them from his sight; for her object is to please him and to create a good impression in his mind concerning her. Why should not this course of conduct be taken by each class after marriage? Ought there not to be just as great a desire to maintain the love which has been secured and to have it kept constantly alive? If either has defects of temper, why should there not be as great a desire to conceal and overcome them after marriage as before? Why should there not be as much attention paid to appearances at one time as another? Untidiness and peevishness in women, slovenliness and rudeness in men, should be avoided in the association of the sexes as much after marriage as before marriage.

In fact, there can be no true happiness maintained in a household where these things are neglected. Men should be as much disposed to be attentive to and careful of their wives after marriage as they were when they were endeavoring to secure their love before marriage. Women should understand that to maintain the affection and devotion of their husbands after marriage, they should take as much pains to please them and to make them have a good opinion of them as they did before they entered into covenant with each other.

But we repeat that it is most important that children should be taught from early life the necessity of being kind, courteous and obliging. It should be made a constant rule in every household to enforce the observance of proper respect between parents and children, and children and parents, and brothers and sisters. Children thus brought up will find

their pathway in life, all other things being equal, much smoother than if they should be left to neglect these things. They will be beloved wherever they go, and they will always have friends, because it is by such conduct that friendship is secured and preserved.

MUSIC FOR THE MASSES.

THE love of music is almost universal with the human family; and the taste for it, or inclination to produce it is perhaps as widespread. It has been asserted that any person who has a voice can learn to sing with training and practice. This statement is verified to a certain extent by the fact that in places where people have the opportunity of hearing good singing rendered the majority of them are able to sing and "have an ear" for music.

There is no doubt that the natural aptitude to sing is co-extensive with that to speak. The reason such a comparatively few people master the science sufficiently to read music is on account of the difficulty of acquiring the rudiments of it as taught by the staff notation.

Musicians for many years have realized this great drawback to the spread of the art of singing from note, and several experiments have been made to simplify the science and suit it to the capacity of the masses. The most successful scheme for this purpose is that known as the Tonic Sol-Fa system of musical notation. It is now fifty years since this system was first introduced and taught. From the time of its introduction to the present it has continued to grow in favor in every place where it has been made known; and it is acknowledged by the most competent teachers of the divine art to be the most simplified form yet discovered in which the rudiments of music can be taught to beginners.

The Tonic Sol-Fa method is especially adapted for teaching vocal music, and is so simple that a knowledge of its principles can be readily acquired by anyone with ordinary

intelligence, and it can be taught successfully to children of the primary grade.

Some musicians, naturally enough, may be at first prejudiced against the system, realizing that any attempt to do away with the old-established staff notation is most likely to fail; but it should be understood that the new system is not intended as a substitute for the old one; that it is merely an aid to its acquirement. Being so easy to master, the pupil is encouraged by it to continue in his studies, while the intricacies of the old plan often discourage the beginner and he gives up his studies. With this system it is possible to teach every one who is sufficiently intelligent to learn to read the spoken language to read music.

An effort is now being made in Salt Lake City to have the Tonic Sol-Fa system of musical notation extensively introduced in our territory. An organization has recently been effected, to be known as the Salt Lake Tonic Sol-Fa Society. It is composed of most of the leading musicians of the city, who favor the movement, and have expressed their desire to see the system thoroughly introduced into our schools and other educational organizations.

A class has been started for the purpose of imparting instructions in the principles of the system to those who desire to teach it; and it is expected that at an early date the system will have the attention of musicians and teachers throughout the territory.

The effort of this society should not be looked upon as merely an experiment. Leading music teachers in our community have taught by the Tonic Sol-Fa system successfully for many years; but this is the first time a united attempt has been made to have the system uniformly adopted in our schools.

There is no question about the system possessing all the merits that are claimed for it, as it has been thoroughly tested. In England and several places in America it has been adopted in the public schools, and those who teach it are gratified with the results gained by it.

Musicians and all who are interested in the cultivation of the art of singing among our young people should examine for themselves this system and make use of its many advantages for teaching vocal music.

Edwin F. Parry.

CHURCH SCHOOL PAPERS.—NO. 7.

JULY 1ST, 1891.

ANNUAL CHURCH SCHOOL CONVENTION.

In accordance with the announcement made in "Church School Papers," No. 5, May 1st, the annual convention was held at the L. D. S. College, Salt Lake City, Tuesday, June 2nd at 10 a. m. and at 2 p. m. Presidents Lorenzo Snow, Geo. Q. Cannon and Apostle Anton H. Lund, Gen. Supt. Karl G. Maeser, and Capt. Willard Young, members of the General Board of Education, and Prof. Benj. Cluff, jr. of the Board of Examiners, were on the stand. The roll call at the forenoon and the afternoon sessions showed the following Church schools represented by either teachers or members of boards, or by written statements: Academies:—Paris; Oakley; Malad; Morgan; Heber; Farmington; L. D. S. College, Salt Lake City; B. Y. Academy, Provo; Ephraim; Richfield; Cedar, and Castle Dale; Seminaries:—Samaria; 18 Ward, Salt Lake City; 14 Ward, Salt Lake City; Central, Big Cottonwood, and Manti:—17 schools in all, leaving 23 unrepresented. Besides the remarks made by the brethren on the stand, reports were also given by the representatives of the above mentioned schools. The leading points of all these proceedings are as follows:

1.—Urgent necessity for keeping on file for reference in all our Church schools and Religion classes copies of the *JUVENILE INSTRUCTOR* containing the "Church School Papers."

2.—District Schools should be attended at least in the lower grades by our children, as these schools have to be supported by our taxes and we ought to have the benefit of them.

3.—Wards and communities should be careful that they are not carried away by enthusiasm to start a Church school, and then be compelled to let it collapse for want of means to sustain it; that such a course is detrimental to the development of our educational system, by destroying the confidence in the movement among the people.

4.—Church school teachers should render, in their professional capacity, all possible aid to Religion class instructors, inasmuch as many of the latter are not supposed to be experienced teachers.

5.—All Church school principals and Religion class superintendents should have their annual reports forwarded to the General Superintendent on or before September 15th without fail.

6.—The chairman of the various Church School Conventions will be appointed by the General Board.

7.—Boards and Faculties should keep in mind, that no special or academic studies should be announced in their circulars, nor taught in their schools, which cannot be conducted by teachers, properly licensed or holding certificates.

8.—It is to be hoped that the principals of our Stake Academies will endeavor to obtain academic degrees before the expiration of the first five years of our Church school organization; two of these five years are past already.

9.—No principal of a Stake Academy is expected to accept an engagement for less than one whole year. It is also to be hoped that the Stake Boards will endeavor to make the position of a principal a permanent one as soon as possible, in order to overcome the system of perpetual change with all its disadvantages.

10.—In regard to salaries of principals and teachers it was recommended that payments should be made in cash or at cash rates.

11.—Experience has demonstrated the fallacy of the credit system in tuition, and pre-payment in cash or at cash rates was recommended for adoption wherever possible.

12.—It was concluded that a statement in writing or the personal attendance of some member of the Board or the Faculty from every Church school at our Annual Convention, be made obligatory for the future.

EXAMINATIONS.

The annual examinations of Church school teachers commenced at the L. D. S. College, Salt Lake City, Wednesday, June 3rd, and were continued until Saturday, June 6th.

IN THE ACADEMIC GRADE.

Willard Done having already successfully passed before the Board of Examiners his examination, has been awarded the Diploma of Bachelor of Didactics in Language, and the title of professor has been conferred upon him.

Wm. H. Chamberlin passed in Mathematics for an Annual License, pending his final examination for a Diploma.

John H. Miles passed in Rhetoric, English Literature, and general principles of Philology, for an annual license in these academic studies, pending his final examination for a "Diploma."

Richard Haag passed in German for an Annual License, pending his final examination for a Diploma.

IN THE INTERMEDIATE GRADE.

The following last year's graduates finished their examinations for "General Efficiency:"

Angus Vance, in Philology, Logic, Music and Drawing.

George Cole, in Book-keeping, Orthography, Penmanship, Music and Drawing.

Horace Cummings, in Philology, Natural History, Music and Drawing.

John H. Miles, in Arithmetic, Grammar and Composition, Natural History and Drawing.

Albert N. Tollestrup, in Grammar and Composition.

The following licensed teachers graduated for a certificate in this grade:

Oscar Vance, Thomas F. Howells, Samuel D. Davis, James E. Price and Mrs. J. W. Bliss.

CALLERS FOR CONSULTATION:

Pres. Wm. Seegmiller, Counselor John B. Maiben, Principal Gideon M. Mumford and Miss Emma Finch.

SUPPLEMENTARY EXAMINATIONS WILL BE HELD at Provo, July 6—10; at Richfield, July 13—17; at Paris, (Idaho), July 27—31.

DR. KARL G. MAESER,
Gen. Supt.

THE TEACHER.

Address before the Territorial Teachers' Association by Karl G. Maeser.

FELLOW TEACHERS: It is not my habit to read my public addresses, but having had no time to memorize my ideas, nor any inclination to treat you to a display of (in my case unavoidable) extemporaneous superficiality, I beg permission to use the manuscript.

While the high appreciation of the honor of addressing the "Territorial Teachers' Association" is, on the one hand, stimulating me in the endeavor of clearly comprehending all the bearings of the subject under consideration, it, on the other, compels me to ask your kind indulgence with the feeble results of my effort.

"*The Teacher.*" That was the theme given me by the Committee. We all claim to be teachers. What is then the need of arguing upon such a topic? What is the use of carrying "owls to Athens?" The temptation of indulging in idealisms, I admit, was very strong in preparing my paper, but whatever chances for flight of imagination, expressed in the subjunctive "should be," such a course might have afforded me, I preferred the indicative with its practical realities, trusting that by so doing I may succeed in coming nearer to the requirements of the occasion than in any other way.

HIS NATURE.

Who and what is a Teacher? Someone physically not able to endure the strain of a

full day's labor in order to make a living? Some "poor devil" with a little smattering of learning, taking to teaching as a makeshift until something better turns up? Some enthusiastic graduate imagining that the world has only been waiting for the time of his coming upon this stage of action in order to inaugurate a new era of unprecedented educational progress? The interrogative form of this retrospective view of our past educational condition contains its own negative answer.

Who and what then is a teacher? A teacher cannot be made, he must be born. In general there is a harmonious adaptability in everything born, although often perverted by outside influences. Those beings that either avoid such influences or overcome them, become standards in their sphere, and are fore-runners in the race for higher development. Thus it is with a teacher. His inborn mission is indicated already by his physical constitution, which, while not necessarily Herculean or Apollonic, is containing a degree of health in his respiratory, digestive, nervous and circulatory organs that furnishes him the needed support in carrying the heavy load of responsibility laid upon his shoulders, and is maintaining within him that buoyancy and elasticity of spirits that makes the saying "A teacher never grows old" almost a truism.

You recognize a natural born teacher by his constitutional desire for truth, not only manifested in his own practical life, but also in his striving for it by listening to the voices of nature, by diligently following the researches in scientific progress, and by obeying the commands of divine revelation.

The true teacher's love for the good and the pure is equaled only by the artist's keen sensitiveness for the beautiful.

In short, a true teacher is a teacher because he cannot help being one.

HIS WORK.

In the midst of life the teacher is living; for life he is preparing; and from life he has to draw his inspirations. Thus is outlined for him his work. But life is like the air all

around him and within him, he, therefore, understands, selects, systematizes and controls the elements available for the accomplishment of his educational purposes. Although he realizes that general information is an essential requisite to his vocation he yet knows that the quality of his knowledge precedes the quantity, and that the old proverb: "*Non multa sed multum*" must remain the keynote for all his labors. He knows that the nature of his work requires all his time, his talents and his devotion. A true teacher has no inducement, for instance, to be a partisan politician, as the exciting incidents, and too often questionable elements of political life, have a tendency, not only to disturb the serenity, gentleness and equanimity of his soul, so indispensable in the cultivation of the qualities of discernment and of clearness of mind, but also to deprive him of that neutral standing in society, without which his influence for good among the rising generation would be greatly impaired. Being a good citizen himself he lays in the hearts of his pupils by his teaching and influence the foundation for pure patriotism.

Every teacher has his favorite study, either in languages, in sciences or in arts, to which he devotes his hours of recreation, and which generally indicates the furthermost stake of his intellectual progress; but while he is putting himself under mental training in this labor of love, he never permits it to encroach upon his legitimate duties and thus become a "hobby" to the detriment of his pupils.

Conscious of the responsibilities resting upon him as a molder of young beings, whose plastic souls are susceptible of the slightest impress for right or for wrong, and having experienced the inadequacy of human skill alone to avoid serious mistakes, he has learned to seek divine guidance in his labors. Without being dogmatic or bigoted he possesses deep religious convictions and endeavors to protect his pupils against that mental disease "skepticism," which Goethe so beautifully illustrates in the words of Mephistopheles: "I am the spirit that always denies."

Three great points of education are presenting themselves before the teacher as the problems for his life's mission, demanding their solution from his energies and his devotion; they are the cultivation of the head, the heart and the hand, mere symbols for the intellectual, spiritual and practical directions of the teacher's labors. The more he succeeds in harmoniously developing these three, the nearer he reaches the standard raised up by Jesus of Nazareth, the greatest of all educators, who said: "Ye shall become perfect as your Father in heaven is perfect."

HIS REWARD.

Teaching is not an amateur's work, but a profession, and as such requires hard study and much sacrifice of time and means during the process of preparation for it as well as in its practice ever after. It is a well known fact, that as soon as a teacher ceases to learn, he ceases to be fit for teaching and sinks into the fossilized condition of pedantry. This necessity of keeping wide awake to the progressive tendencies of his calling entitles him to the consideration of his fellow-citizens, which is readily rendered him by the more enlightened portion of the community, although he may be called upon occasionally to endure "the spurns that patient merit from the unworthy takes."

"A laborer is worthy of his hire," says the Scripture, and that hire is regulated by the market value which the appreciation of the labor demanded puts on it. Every community establishes, therefore, the standard of its own intellectual needs by the market value which a teacher's labors command among them.

The chronic changes among teachers are not among the least of the causes of that restlessness and unstableness of our national character, which it has pleased political philosophers to charge us with. Multitudes of teachers, sometimes even of high scholastic attainments, are annually seeking positions around the country, a condition of affairs reflecting disadvantageously either upon the

teachers themselves, for not possessing the essential qualifications of a conservative character, or upon the people, for not appreciating valuable services when they have them.

Any teacher needs years in order to make his influence permanent in the formation of the young character in a community. For the statement, "Knowledge is power," is a fallacy if not supported by a properly developed character.

Artistic works of antiquity may pronounce the glory of their ancient masters; the records of science cause mankind to look with admiration upon the labors of gigantic intellects; heroes may have written their immortal fame upon the tablets of history; but the teacher is shaping and molding human souls for the future whose destinies are placed in embryonic condition within his keeping.

There is an ancient legend running somewhat in this fashion: On a certain occasion Jupiter intended to bestow a crown upon the worthiest, and applicants from among heroes, philosophers, artists and statesmen were pleading their respective merits. One individual, keeping modestly in the rear, was asked by Jupiter what he had to say for himself. The man answered: "I have been the teacher of them all." "Crown him, crown him," cried Jupiter.

But there is no need for diving into antiquated mythology, for a teacher has a source of compensation that never fails, an assurance that never disappoints, an investment the returns of which are beyond all calculation, it is nothing less than the word of God, applicable to the teacher's case, if to any case at all, saying:

"Cast thy bread upon the waters and thou shalt find it after many days."



GOD will not suffer man to have the knowledge of things to come: for if he had pre-science of his prosperity, he would be careless: and understanding of his adversity, he would be senseless.

TOPICS OF THE TIMES.

The Jewish Problem.

THE Jewish question is agitating the entire civilized world. In some parts of Europe anti-Jewish feeling runs very high. Their enemies are doing all in their power to stir up hostility against them. The Jews are accused of being guilty of many wrongs, and the atrocities which are committed upon them are justified and apologized for by numerous persons. These persecuted people are receiving horrible treatment in Russia. Hundreds and thousands of them are being driven out of that empire. They are fleeing in every direction to escape imprisonment and death. Where they own landed property, if they sell at all, they are compelled to sell at a great sacrifice, and, of course, where debts are due to them, they find it next to impossible to collect them.

It is said there are five millions of native-born Russian Jews; and, it is claimed by the Jews themselves and their friends, that their sole crime is "that they are of the race to which the Founder of Christianity belonged." It is also asserted that they are most hated in those countries where by superior energy, enterprise and organization they have monopolized, to a great extent, the trade and financial business of the land.

In the desire to obtain some place of refuge to which the Jews could remove and be free from persecution, the eyes of their friends have been directed towards America. Some of their leading men had organized companies for promoting emigration to this land. After some of these colonists had reached here and had settled in convenient places for the cultivation of the soil, they were visited by a committee of Jews for the purpose of inspecting their progress.

Upon their return to Europe they expressed their delight with the visit, because they had practical proof before their eyes that the Jews could make good farmers. They saw that the Jews tilled the soil, feeling pride

and pleasure in the ownership of their land, leading a healthy life of labor in the open air. They had changed from the slouching victim of oppression into manly and self-reliant cultivators of the soil. Marvelous improvements had been effected in their stamina, appearance and capabilities through open-air agricultural labor.

But a change has taken place of late in the feelings of leading Jews concerning emigration to America, and some of those who advocated the plan of settling the Jews in America have changed their views and now urge the settlement of Palestine by this race. Not only do leading Jews take this view and advocate the transfer of the Jews to Palestine, but influential Christian statesmen think the emigration of the Jews to the Holy Land is the best solution of the Jewish problem.

Mr. Gladstone, the eminent English statesman, says, "I view with warm and friendly interest any plan for the large introduction of Jews into Palestine, and shall be very glad if the Sultan gives his support to such a measure."

It is now stated that there is a great desire on the part of the Jews who are oppressed to go to Palestine. There is, it is stated, among the Jews what may be called "Palestine-hunger." Intelligent Jews present the case in this manner: All over Europe, they say, the Jew is being baited and abused. Even in England, where the already established Jew is secure and respected, the advent of the Russian emigrants is viewed with disfavor because they crowd the labor market and disturb trade. For their own sakes as much as for the sake of the Jews, leading writers among the Jews assert the nations must help solve the problem.

These writers point the way to a promising method. On the one hand there is the Jew hatred, on the other the Palestine-hunger. What can be simpler, they say, than to let these two great forces balance and neutralize one another? The Gentile nations get rid of their Jews—the hated Jews get back their country, as Palestine is called. Shrewd, prac-

tical and influential men among the Jews think this the proper solution of the Jewish problem.

A very large and important meeting was lately held in London, and was presided over by a Jewish member of the British Parliament, Samuel Montagu, Esq., at which a petition, given below, was presented and adopted. It was written in Hebrew, but an English version of it was read to the meeting. The petition is full of pathos, and is truly eloquent in its simplicity. Its language reminds one of the Hebrew of the Bible and touches a tender chord.

It is hoped that there will be a general concert of the European powers to guarantee the protection of the emigrants while going to and settling in Palestine. It is hoped that the emigration will be conducted under official auspices and with official co-operation. The Jews hope that the nations will find it to their interest to do this to remove the Jewish question out of their borders. They hope, also, that the Jews throughout the civilized world will have sufficient influence, and the Christians throughout the civilized world sufficient humanity, to provide a secure abiding place for these unhappy "tribes of the wandering foot and the weary heart."

Turkey, too, will have to be appealed to in favor of this movement, and arguments will not be wanting to show that power that it is to her interest to have the Jews settle in the ancient home of their race. .

How wonderfully God is working in these affairs to bring to pass His great purposes in connection with His ancient covenant people!

The following is the petition that the meeting, to which reference has been made, adopted:

"LONDON, the 23rd of May, 5651—1891.
"To the Right Hon., the Lord Rothschild,
Chief among the remnant of Israel, who
live under the benign sway of Her Majesty
Queen Victoria:

"My lord, We, the undersigned members and friends of the Society Chovevei Zion, being

of Russian and Polish birth, now resident in London, many of us naturalized British subjects, solicit your lordship's good offices to bring the following petition under the notice of the most noble, the Marquis of Salisbury, who sitteth first among the Rulers of the Kingdom.

"With grateful hearts we acknowledge that we have found a resting place for the sole of our foot in this island of the sea, and breathe the breath of freedom among a people that loveth justice. For the Word of God is precious in the sight of the inhabitants of the land, that Word which speaks to all who have ears to hear and a heart to understand: Have we not all one Father, hath not one God created us? But happily placed as we are, how can we endure to see the evil that has come upon our people, who are left forsaken in the hand of their enemies, and how can we endure to see the destruction of our kindred?

"At this very moment three millions of our brethren-in-faith are plunged in the depth of misery. The waters are come in unto their soul; they sink in deep mire, where there is no standing. Their life hangs constantly in doubt before them. Every day brings its burden of fresh sorrows, so that in the morning they say, Would it were evening, and in the evening, Would it were morning! Plague after plague smites them, and the last troubles make the former ones to be forgotten. Buffeted and reproached, they are being hunted from their habitations and the house of their fathers, where many of them have lived since their birth. They are being driven from the Pale of Settlement, into townships already full to overflowing with the seed of Israel, only to stumble each man over his fellow, and to perish together in hunger, and thirst, and nakedness, and the want of all things.

"Is there no cure for the wound of the daughter of Zion?—In the hour of our tribulation our eyes and hearts turn to the land where our fathers dwelt, each man under his vine and under his fig tree. Many of those who are outcasts from the North Country yearn to return to the Holy Land. They

love the very stones and favor the dust thereof; and they would deem themselves blessed indeed if they were permitted to till the sacred soil. If at this moment the ground is barren in parts and refuses to yield its produce, we know it is the hand of man that has wrought the evil. The hand of man shall remedy it. We beseech the Governors of this land to help our afflicted and down-trodden brethren, to help them, not with the sword, but with the friendly service it is in their power to render. Let them open their mouth in the cause of all such as are appointed to destruction. Let them be their advocate with the Government of Russia so that it may make their departure easy, and with the Government of Turkey that it may enable them to dwell in safety, and acquire possession at a just price of parcels of land for cultivation and for the rearing of cattle, in Palestine and the districts surrounding it. The children of Israel who have prospered in this and other lands will not shut their hand against their poorer brethren. And the restored of Israel will not belie the hopes that may be formed of them; those that trust in them will not be put to shame. For in all ages, even when their yoke was heaviest, Israelites have been mindful of the wise man's exhortation, My son, fear thou the Lord and the king, and have honored and obeyed the teaching of their Rabbis. The law of the land is law for us.

"My lord, let but our request be granted us, and who shall say whether we may not be privileged to see with the eye of flesh what the inspired messenger of God beheld with the eye of the spirit, that the Lord will comfort Zion; He will comfort all her waste places, and make her desert like Eden, and her wilderness like the garden of the Lord?"

The Editor.

—————
HE that is warm thinks all are so.

HE that is angry is seldom at ease.

HE that runs in the night stumbles.

HE's gone upon a sleeveless errand.

**DESERET SUNDAY SCHOOL UNION
LEAFLETS.**

Lesson 13.—The Multitude Fed.

PLACE—North end of the Sea of Galilee. **Age of Christ**—32 years. **TEXT**.—Matthew 14: 13—21.

13. When Jesus heard of it, he departed¹ thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities.

14. And Jesus went forth, and saw a great multitude, and was moved with compassion² toward them, and he healed their sick.

15. And when it was evening³ his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart; give ye them to eat.

17. And they say unto him, We have here but five loaves and two fishes.

18. He said, Bring them hither to me.

19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.⁴

20. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

¹ Mark 6: 22 Luke 9: 10. John 6: 1, 2. ² Matt. 9: 36. Mark 6: 34. ³ Mark 6: 35. Luke 9: 12. John 6: 5. ⁴ Matt. 15: 32—36. III. Nephi 20: 6, 7.

LESSON STATEMENT.

Jesus having heard that John the Baptist had been beheaded by Herod, went on board a ship and sailed to the northern end of the Sea of Galilee. But the people, seeing his departure, quickly followed him on foot along the shore of the lake. When Jesus saw the multitude He went and met them, and, being moved with compassion, because they were as sheep without a shepherd, he healed their sick. As soon as evening was come,* the disciples wished the people to be sent home to the neighboring villages, for they were in an uninhabited place, not far from the town of Bethsaida, and no one had any food, ex-

cept a lad who had five barley loaves and two fishes, and Philip thought it would take two hundred pennyworth of bread for everyone present to have a little. But Jesus commanded the multitude to be seated on the green grass in ranks by hundreds and by fifties, then taking the loaves and fishes he blessed and brake them and gave to the disciples to hand to the people. They all did eat and were satisfied, and of the fragments enough remained to fill twelve baskets. Those that ate were about five thousand men, besides women and children. This is the only miracle of which an account is given by each of the four evangelists.

* The Jewish evening commenced at three o'clock in the afternoon.

NOTES.

DESERT PLACE.—This language evidently implies an uninhabited plain, and not a barren waste as we understand the word desert, as the luxuriant grass growing there is spoken of by the evangelists. The word desert is here equivalent to "wilderness" as used by the Nephites.

BETHSAIDA.—A city on the northern coast of the Sea of Galilee, at the point where the Jordan flows into it. (Luke 9: 10. 10: 13.)

EVANGELISTS.—This name is generally applied to the four disciples of our Savior who each wrote an account of His life and ministry, and whose writings form part of the Bible. Their names are Matthew, Mark, Luke and John. Matthew and John were two of the twelve whom Jesus chose for His apostles. (Matthew 10: 2, 3.)

HEROD.—Herod Antipas, son of Herod the Great, by birth a Samaritan. He became tetrarch of Galilee and Perea but was banished A. D. 41.

HERODIAS.—The woman whom Herod married, and through whose influence he was induced to slay John the Baptist.

JOHN THE BAPTIST.—The son of Zicharias, an aged priest, and Elizabeth, his wife (Luke 1: 13); he was born about six months before Christ. His birth and work were predicted by the angel Gabriel (Luke 1: 5—15), and by Isaiah (Isa. 40: 3). He grew up in solitude, and when about thirty years of age, began to preach in the wilderness of Judea, and to call men to repentance and to reformation.

WHAT WE MAY LEARN FROM THE LESSON.

1. That all power is with God.
2. That Jesus Christ can control the elements, and by

methods not yet understood by man, provide him with food and other necessities. 3. That nothing is impossible with God. 4. That, like the Savior, we should have compassion for the afflicted and provide for the needs of the hungry. 5. That God cares for our bodies as well as our spirits, and we also should not neglect them.

QUESTIONS ON THE LESSON.

1. What is the name of this lesson? 2. Who fed the multitude? 3. When did this miracle take place? 4. Where did it take place? 5. Tell what you know about the Sea of Galilee? 6. Where went Jesus when He heard of the death of John the Baptist? 7. Why was he called John the Baptist? 8. Why is the place called a desert? 9. By whom was Jesus followed? 10. What were Christ's feelings when He saw the multitude? 11. Why was He moved with compassion. 12. When evening came what did the disciples wish to do? 13. Did Jesus consent to this? 14. Why not? 15. What command did He give the multitude? 16. What next? 17. How many people were there? 18. How many baskets did the fragments fill? 19. What do you mean by fragments? 20. Name the evangelists who have recorded this miracle.

ILLUSTRATIVE PASSAGES

HE HEALED THEIR SICK.—God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the devil; for God was with him.—*Acts 10: 38.*

LOOKING UP TO HEAVEN, HE BLESSED AND BRAKE.—Whatscever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—*Col. 3: 17.*

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

For it is sanctified by the word of God unto prayer.—*1 Tim. 4: 4, 5.*

THE BREAD OF LIFE.—Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—*John 4: 34, 35.*

A SIMPLE RELIEF FROM LUNG TROUBLE.

IT has long been known that pine needle pillows would alleviate persons afflicted with lung troubles, and a Florida editor relates an incident in support of the fact as follows: During a visit to the home of a most estimable lady living on Indian River, this editor was told of a discovery that had been made which may prove a boon to sufferers from lung or bronchial troubles. This lady having heard that there was peculiar virtue in a pillow made from pine straw, and having none of that material at hand, made one from fine, soft pine shavings, and had the pleasure of noting immediate benefit. Soon all the members of the household had pine shavings pillows, and it was noticed that all coughs, asthmatic or bronchial troubles abated at once after sleeping a few nights on these pillows. An invalid suffering with lung trouble derived much benefit from sleeping on a mattress made from pine shavings: The material is cheap and makes a very pleasant and comfortable mattress, the odor of the pine permeating the entire room and absorbing or dispelling all unpleasant odors.

FLOWERS.

FLOWERS, sweet flowers, how I love to see
Your fresh, bright faces upturned to me!
Telling the tale so wondrously true
Of a love given freely to me and you.

In gorgeous colors ye greet the sun,
Your petals unfolding one by one;
Enclosed in your bosoms a crystal gem,
Plucked from the fair night's diadem.

Flowers, sweet flowers, ye gladden our eyes!
Ye were surely given for a purpose wise;
Ye link our hearts to the great Unknown,
And bring us nearer the great White Throne.

Ye teach us the lesson, day by day,
That all things beautiful pass away;
That we, with the flowers that do not last,
Ere long will be numbered with the past.

But there is a realm of eternal day
Where unknown is corruption and decay;
There may we spend elysian hours,
Surrounded by never-fading flowers!

How weak a thing is gentility, if it wants
virtue!

Cactus.

For Our Little Folks.

A LITTLE GIRL'S COMPLIMENT.

THE accuracy with which children judge character is well illustrated in the following anecdote:

One wet, foggy, muddy day, a little girl was standing on one side of the street, in London, waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansoms, omnibuses, and carriages, will not wonder that a little girl should be afraid to try to make her way through such a Babel as that. So she walked up and down, and looked into the faces of those who passed by. Some looked careless, some harsh, some were in haste; and she did not find the one she sought until at length an aged man, rather tall and spare, and of grave yet kindly aspect, came walking down the street. Looking in his face, she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered timidly, "Please, sir, will you help me over?"

The old man saw the little girl safely across the street; and when he afterwards told the story he said: "That little girl's trust is one of the greatest compliments I ever had in my life."

That man was the great and good Lord Shaftesbury. He received

honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life was when that little unknown girl singled him out in the jostling crowd of a London street, and dared to trust him, stranger though he was, to protect and assist her.

THE OPOSSUM.

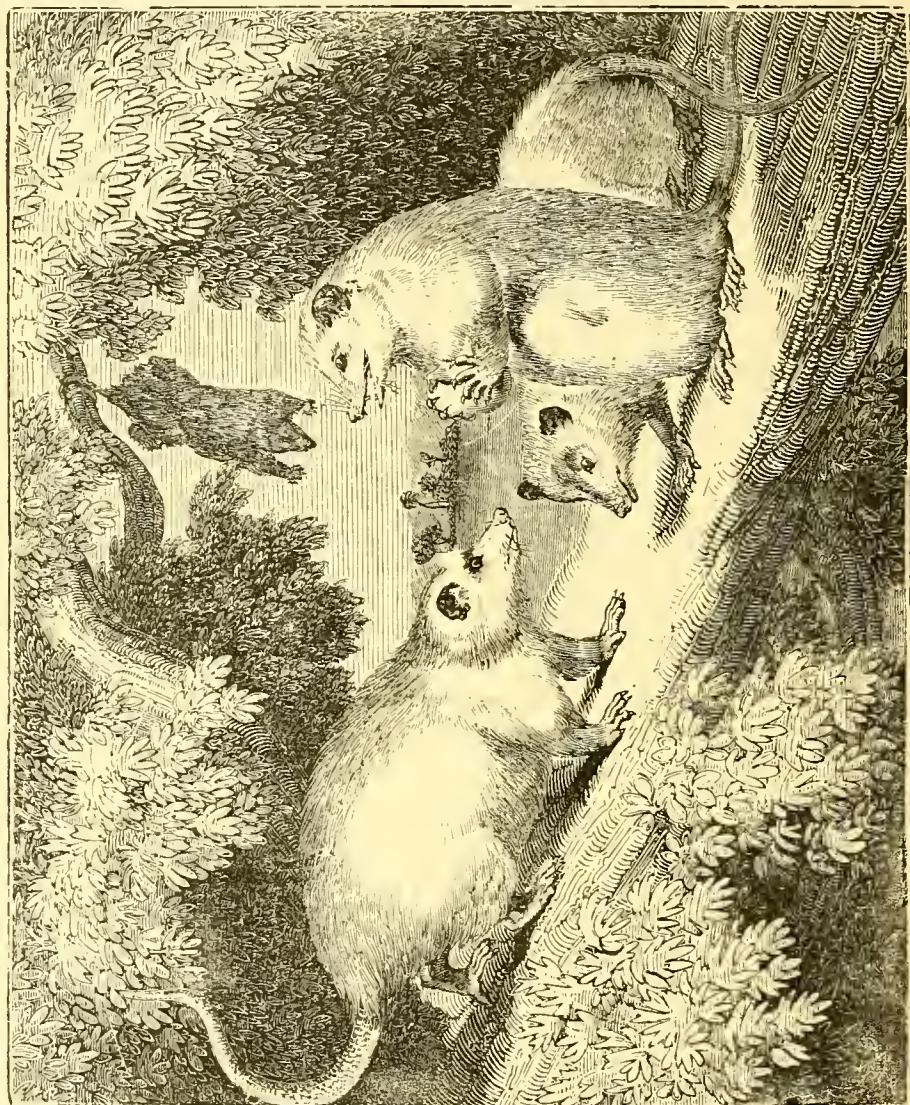
THE little animals shown in the picture may be strange to our young readers, as they are not found in this part of the country. Their home is in warmer parts of North America, and some inhabit the countries of South America.

There are several kinds of opossums. Some are quite small while others are larger than a good sized cat. What is most strange about this creature is its way of carrying its young. The larger kinds of opossums have a pouch or pocket all lined with fur in which the young ones are carried about while they are unable to take care of themselves. When they are able to run about they also climb into this pouch when any danger is seen. The smaller species of these animals do not have well formed pouches like the larger ones; but they carry their young ones on their backs. As you see by the picture they have

long tails. The little ones in order to cling to their mother's back hold to the hair with their claws, and wind their tails around hers to make them more safe.

eggs. It is very cunning in its way of securing prey.

When it is attacked and has no chance of running to the woods for safety it will lie down and appear to



THE OPOSSUMS.

The opossum lives on smaller animals which it catches, on birds' eggs and vegetables. Sometimes it will go to the barnyard and steal hens'

be dead. It may then be kicked or knocked about and it will show no signs of life. From the odd trait of the opossum is derived the use of

the words "playing 'possum," or "possuming," applied to persons when pretending to be what they are not.

QUEEN OF HOLLAND.

QUEEN WILHELMINA, of Holland, the third child sovereign of Europe, is a pretty, winning girl with a happy look in her great blue eyes and a sunny smile on her rosy lips, and is always dressed entirely in white, even to her little kid gloves and silk stockings. Her room is filled with a quantity of toys, among which are several dozen of beautiful dolls dressed in gorgeous court dresses, and possessing such marvelous faces that many a woman of fashion would envy the wax and bisque beauties. It may interest some of our little readers to know how she spends her day. Well, she is up and dressed by seven o'clock, when she enters her mother's room and says her prayers by the Regent's bedside. Breakfast is served at eight, and from nine till twelve she studies her lessons. At midday she comes down to luncheon, which is generally composed of eggs, milk and fruit. Hardly has she swallowed the last mouthful when she dons her fur-lined jacket and cap, and runs out to feed her pet pigeons, of which she has more than 150. These and a funny-looking and very shaggy Shetland pony are the great pets, and she is so devoted to them that should the hand-

somely-dressed dolls find it out, they would have good cause for jealousy. She goes out whether the day is fine or cloudy, cold or warm, and takes a ride every afternoon. Dinner takes place at six o'clock, and afterward the Queen and her mother have a chat until eight o'clock, when Her Majesty is sent to bed.

A MUSICAL DEFINITION.

MANY people receive no idea of the style of the performance, when they hear a piece of music called an "anthem," a "symphony," a "mass," etc., and will sympathize with the sailor who, hearing another Jack-tar speak of an anthem he had heard at the cathedral, asked *what* an anthem was.

"Do you mean to say, replied Bill, "that you don't know what a hanthem is?"

"Not me."

"Well' then, I'll tell yer. If I was to tell yer: 'Ere, Bill, give me that 'and spike,' that *wouldn't* be an hanthem; but was I to say: 'Bill, Bill, give, give, give me that, Bill, give me, give me that handspike, hand, handspike, spike, spike, spike, ah-men! Bill, give me that handspike, spike, ah-men!' why, *that* would be a hanthem."

THERE is no child so small or young as to be unable to do some good.

FAITH.

Words by J. L. Townshend.

Music by E. Beesley.

1. The mind's complete con - vic - tion That things un - seen may be, Assured by tes - ti - mon - ies That
 2. The gos - pel then o - bey - ing, Our faith in things a - bove, The Ho - ly Ghost our teach - er In -
 3. While faith combined with la - bor We join in sweet ae-cord, In build - ing up the kingdom, The

truth-ful - ly a - gree, Is faith, as mere be - liev - ing In ev - i - dences true, And
 creases with our love, Till faith in truths pre-sent-ed To knowledge grows each hour, While
 Zi - on of our Lord, So faith is more than shallow Be - lief in things a - bove, 'Tis

all degrees possessing Have those who truth pursue. But faith re - gard - ing heaven A
 faith and knowledge blended Become the gospel power. By promis'd gifts re - eev - ing We
 hope and trust ac - eru - ing With con - fi - dence and love. 'Tis power as God com - mis - sions, In

Rit.
 gift must be from God, The Ho - ly Spirit giv - ing Its ev - i - dences broad.
 prove our faith is true, And onward to per - fection The nar - row way pur - sue;
 Priesthood now con - ferred, Till man, and sea, and mount - ain Must, yielding, heed its word;

ERE WE PART.

SOME day, when I am lying cold and senseless,
 My friends will gather round me, saying low,
 This heart, now stilled, how brave it was and tender
 And strong and true; and oh, we loved her so!"
 While on my icy-brow, which cannot feel them,
 Will kisses fall more loving than I know,
 And o'er my unresponsive face be raining
 The scalding tear drops of their bitter woe.
 My faults (so many!) will be hid forever
 And covered with the certainty that I
 Endeavored, always to be true and faithful
 And all life's burdens bear without a sigh

But knowing, caring naught, I shall not answer,
 I shall not even feel your sympathy;
 Too late will come love's full, complete expression,
 To satisfy life's wishing it might be.

Ab, now, today, is none too soon to speak them,
 Those words so freely offered by and by;
 Today the heart of loving should be given
 Which bleeds so readily if I should die.
 My soul is aching, longing to be sure, friend,
 Of all the love you bear me in your heart:
 Oh, do not let me wait until too late, dear,
 Oh, make me know and feel it, ere we part!

M. H. W.

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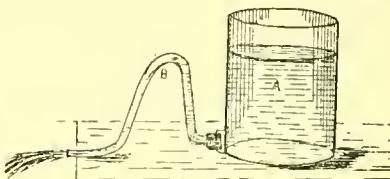
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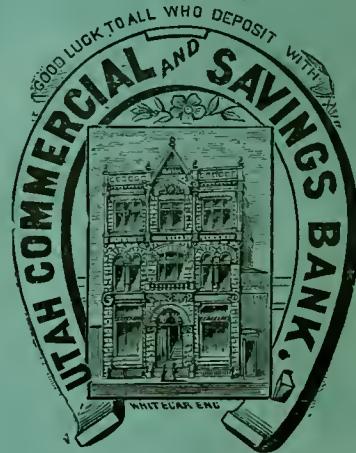
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